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The Intelligencer:

Religious Drift and Discussion Apropos to Bishop Kain's sermon on the Transubstantiation or the Real Presence London, at the time she was visited by delegate from the Bishops who wanted to prove her guilty of heresy. Here is the way she is said to have defined her views

"Christ was the Word that spoke it,
He took the breed and broke it,
And what the word did make it,
That I believe and take it."

ties, have unequaled facilities for buying, and, therefore, can afford to sell for less It is needless to say that the Queen inswer was as mystic as the mystery which she was required to define, but it status. Some divine has said that it will not do to reason about such mysteries, for, said he, "reason is that camel in the story whose head once in is followed by all the rest of his portentous." And Cardinal Manning recently bulk." And Cardinal Manning recently wrote, upon a kindred topic, that many who would shrink from affirming that reason is the sole fountain of truth, and that nothing is true which can not be found in human consciousness or elicited from it, nevertheless, maintain that reason is the measure of truth, and that nothing which is incomprehensible is credible. They therefore undertake to demonstrate the doctrine of the trinity and incarnation, which, when they have been reduced to the measure of reason, cease to be the doctrines of revelation." And Cardinal Manning continues: "This especially in the last century was the first momentum which carried many into unbelief of revelation altogether."

Changing the subject somewhat, and

Changing the subject somewhat, and yet keeping in the same line, we notice that the scholarly Bible revieers now sitting at Westminster receive small appre-ciation for their work at Catholic hands. "It is not surprising," comments the Outholic Review, "that men who have un-Catalote Review, "that men who have undertaken to reform the Church of God, should be willing to reform also the written word of God. Their ancestors were fond of this amusement, and the 48 Eoglish reholars and ministers who spent three years—from 1806 to 1609—in manufacturing a version that would be acceptable to their royal master, King James J, did not hesitate to strike out the whole of seven books which are as canonical as Genesis or the Gospels; to eliminate certain chapters or parts of chapetre from other books; to falsify the meaning of sentences which milisted against their notions of what the Holy Ghost should have said, but which they did not dare to expurgate altogether. The knowledge of these facts is not generally diffused among even intelligent Protestants. It is true that the Bibliolatry which formerly prevailed among them has, to a great extent, given place to confused doubts and contemptuous indifference. An acute Protestant writer has lately said that belief in the plenary inspiration of the Biblio existed at present only among the ignorant and simple-minded of the sects. He dertaken to reform the Church of God, in the plenary inspiration of the ingre-existed at present only among the ignor-ant and simple-minded of the sects. He had the grace to add that, so far as he knew, this skepticism was not shared in by the theologiaus and the learned among

were over a hundred, shaded all the way from pure African to the very border of white. He attended nearly all their meetings, and feels thereby much encouraged for the colored people of the South-He says: "The members were models of politeness to one another and to strangers. Their grammar, of course, was not always correct; yet it was surprisingly so, considering their scanty opportunities for improvement; and some of them in their preaching showed that they were born orators, and, when fully aroused, they moved on like rushing waters, carrying all before them. A revolution was passed requiring candidates for the ministry hereafter to pass a pline requires, and which includes ques-tions in Butler's Acalogy, Wayland's Moral Science, etc., which they must be able to answer. One of the foremost adable to answer. One of the foremost advocates of it was an old preacher who, when he entered the ministry, could neither read, write nor figure. This conference passed emphatic resolutions against Sabbath-breaking and intemperance, one of the latter pledging the members not to vote for any candidate for the Legislature who is not "in favor of prohibition or at least local option."

in the Sacrament, published yesterday, we are reminded of the story of Queen a Riizabeth's confinement in the Tower of of Scotland that must necessarily inter-

"Scotland has doubtless been disturbed by trials for heresy in times past, and her older divines may believe that the present storm of heterodoxy will soon blow over, leaving the sharp spikes of her Calvinism as clean, as pointed and as interlaced as ever. It may be so, but the general appearances of the age are not in favor of that view. The Scotch trials for heresy are not isolated phenomens; they have features common to theological agitation in every part of Europe. Perhaps, indeed, Scotland is the only educated country in which the incriminated opinions would seem irreligious or even strange. For good or evil, they have long been familiar to the Protestants of Germany and of France. For good or evil, they have become composite even in England. The tenth have long been familiar to the Protestants of Germany and of France. For good or evil, they have become commonlaces even in England. The truth is that Scotch Presbyterianism can not longer be kept apart from the main stream of European culture. The universities of Scotland have always been very closely related to her churches, and those universities make the philosophy of Germany, France and England the daily bread of thought. Many of the Scottish theological students finish their training in Germany, where they breathe the atmosphere absolutely fatal to the rigid orthodoxy of their own land. A great change has also been produced by the teaching of the English Church. Her chief divines are becoming more familiar every year to the Scottish clergy. The influence of their larger philosophical spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and their broader culture is altered to the spirit and the spirit rieady seen in the abandonment of the rigidly argumentative style of preaching which once made the exercises of the pulpit as technical as a suit in equity. It is now possible to go through Scotland without hearing one of the sermons belonging to that "seventh and lastly" order which were conceypical of her religion. Still greater has been the change produced by the time trainer. Newspapers, Parliamentary debates, periodicals, philosophical discussions, books of travel, histories, and even novels, are producing such a revolution in theological habits of thought as it would be almost impossible to exaggerate. Their influence is all the more powerful because it does not work by means of formal propositions, but is rather as implicable as the air we breathe. It is an enompassing atmosphere, which we would constantly inhale, and which, in spite of ourselves, changes our mental and moral being. Scotland, like all other civilized countries, is passing through what has been called a new "climate of opinion." It is the effect of that atmosphere influence which we now see in the signs of revulsion from the old, hard, technical, sweeping standards.

Letter from a Wheeling Boy in

knew, this skepticism was not shared in by the theologians and the learned among the Catholics. In this opinion he was quite correct. Every Catholic, learned or simple, knows that the Bible is the word of God; his ground for this belief, however, has nothing to do with literary criticism, historical evidences, or private opinion; he knows it simply because the church tells him so."

The Washington annual conference of colored preachers has just closed its seasons as Stannton, Va, and Rev. Z. B. Burr, of Southport, Ct., writes of it to the Congregationalist. Mr. Burr found the preachers painfully well dressed; there were over a hundred, shaded all the way from pure African to the very border of white. He attended nearly all their meetings, and feels thereby much encouraged for the colored people of the South. He asyas: "The members were models of politeness to one another and to strangers. Their grammar, of course, was not always correct; yet it was surprialways correct; yet it was surprial ways correct; yet it was

all classes of people.

The probabilities were the theme of

conversation, on the cars and steamb

conversation, on the cars and steamboats, on the streets, in offices and stores, everywhere the subject was certain to come up, and people watched the clouds and the course of the wind, and consulted the barometer, and hoped and prayed for rain. Since then, as you have been advised by the telegraph, we have had it in abundance, and in many points of the State they think they have had too much. One of the remarkable things about this remarkable State, is the uneven distribution of the rain fall, as shown by the records, which are kept in all the principal towas, and notably, at all the stations of the Central and Southern Pacific Railroads. Up to this time we have had when he can be considered as the conference passed emphatic resolutions against Sabbath-breaking and intemperance, one of the latter pledging the members not to vote for any caudidate for the Legislature who is not "in favor of prohibition or at least local option."

Disobedient ritualists and perverts to Rome continue the feature of Eoglish church records. Rev. Mackonochie, of St. Albans, Holborn, has now continued St. Albans, Holborn, has now continued are observed between places a few miles are observed between places are obs Disobedient ritualists and pervents to Rome continue the feature of English than in San Francisco, and in San Rafael, about the anne distance of the Company of the Company

manuscripts of the gospels, in the course of his argument, especially the late one found by Tischendorf in a monastery on MteSinal. The sermon seems to be quite elaborate and erudite, but its subject matter can hardly be called one of the live issues of our day.

A late number of the London Times has a review of the present theological status of Scotland that must necessarily-interest a multitude of readers. We quote from it as follows:

"Scotland has doubtless been disturbed by trials for heresy in times past, and her older divines may believe that the present storm of heterodoxy will soon blow over, leaving the sharp spikes of her Calvinism as clean, as pointed and as interlaced as ever. It may be so, but the general appearances of the age are not in favor of that view. The Scotch trials for heresy are not isolated phenomena; they have features common to theological agi.

A Tramp's Philosophy.

From the New York Matt.

A ragged, shirering, middle aged man called at a house and asked for food, but the lady of the house called out:

"Why don't you work for food?"

"I would if I knew where I could find work," he promptly replied.

"There's a place down town where you can saw wood and earn your dinner," she continued.

That seemed to stick him for half a minute, but he finally said with great solemnity:

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Time Table, East and West, March 11, 1878; Trains leave Pan Handle Depot, foot of Eleventh treet, near Public Landing, daily except Sunday,

Columbus Time. Express. Fast Line. Freight. LEAVE 4:15 P.M. 7:60 A.M. Wellsburg 7:50 " 4:59 " 6:45 " 7:50 " 10:15 " 7:45 " 7:45 " 7:45 " A: M. P. M. 7;00 4:15

ARRIVE 5:28 6:00 8:15 11:25 Columbus, ..... 1:10 ARRIVE 11:18 P. B 12.55 615

Trains iceving Columbus at \$50 P. M. and 625 A.

\*\*\*, run daily. Through Chicago express leaves
olumbus daily, except denday, with sleeping car
tached, arrving in Chicago at 7,50 per mering,
Serths can be secured in advance at Union Depot
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54. Louis.
For through Ticketa, Baggage Checks, Sleeping lar accommodations, and any further information, apply to Jus. M. BELLL VILLE, Ticket Agent at Pan Handle Depot, foot of Eleventh atreet, or at lity Ticket Office, under McLure Hous, Wheeling. D. W. CALDWELL,

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Gen'l Manager, Columbus, O.
6. M. FELTON, Pittaburgh, Pa.
Gen'l Sopt., Pittaburgh, Pa.
W. L. O'BRIEN,
Gen't Pass. and Ticket Agent, Columbus, O,
mri6

BALTIMORE & OHIO RAILROAD CO

**计当直流 由** 由

On and after Nov. 18, 1877, Passenger Trains will ave as follows—Wheeling Time: Keyser ..... Philadelphis..... New York...... \*Daily except Sunda

No. 7 stops at all Stations between Wheeling and cumberland; No. 43 stops at all Stations between

beeling and Gra No. 8. daily. No. 2. daily. 8:00A.M 4:10P.M 10:30 P.M 1:50 " 8:45 " 2:05 A.M 1:00P.M. JO:00 " 8:15 "

No. 3 and 19 make close connection at Columbus for all points South and Southwest; at Chicago for all points South and Southwest; at Chicago for all points West and Northwest.

Establound trains make connections at Paltimers for Philadelphia, New York and Boston. At Washington City for all points South.

West-bound trains make direct connections for all principal points West and Northwest.

Ill yrincipal points West and Northwest.

No. 10 on Saturday on all pight trains.

Chicago or Endusky.

WHEELING, PITTS. AND BALTIMORE DIV. On and after November 5, 1877, Trains will run ally, exc. pt Sunday, as follows: Eim Grove Accommedation— Leaves Wheeling 6:55 a. m. 5:60 p. m. Eim Grove 7:20 a. m. 5:50 p. m.

Ticksts to all principal points on sale at Depot.

Office open at all hours during the day.

W. M. CLEMENTS, A. M. of T.

R. T. DEVRIES, Gen'l Agent. no6 CLEVELAND & FITTSBURGH RAILROAD.

On and after May 20th, 1877, Trains will ru sily (except Sunday) as follows, viz:

ACCOM. | MAIL | SXPRESS 11:00 A.M. 11:10 " 11:18 " 11:52 " 12:09 P.M. 1:85 " 8:80 " arun's Ferry.

ARRIVE 

p. m. Leaves Steubenville at 7:45 a. m.; arrives at Bridgeport at 8:55 a. m. Special accommodation trains leave Bellaire at 9.30 a. m. and 12:45 p. m.; Bridgeport at 9:45 a. m. and 12:0 p. m.; arrives at Martin's Ferry 2:55 a. m. and 1:10 p. m. Heturning leave Martin's Ferry as and 1:12 a. m. and 8:30 p. m.; bridgeport 1:135 a. m. and 8:40 p. m.; arrive at Bellaire at 11:50 a. m. and 8:45 p. m.; arrive at Bellaire at 11:50 a. m. and 8:45 p. m.; arrive at Bellaire at 11:50 a. m. and

McLure House, and at the statum at Bridgeport, F. R. My EBs, my29 General Passenger and Ticket Agent.





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AT WHOLESALE BY

O N AND AFTER WEDNESDAY, the 19th hat, Cars on the Wheeling a Elin Grove B. i. will iun as follows. Cars will leave the City (corner of Market and Elsventh Sts) and Stamm's

10 /5 A.M. 255 P.M. 11:25 \*\* 2:35 \*\* 12:15 P.M. 4 15 \*\* 12:55 \*\* 4:15 \*\* 12:15 \*\* 6:13 \*\* 2:15 \*\* 6:13 \*\* \*\_uodays excepted.

